UNITY

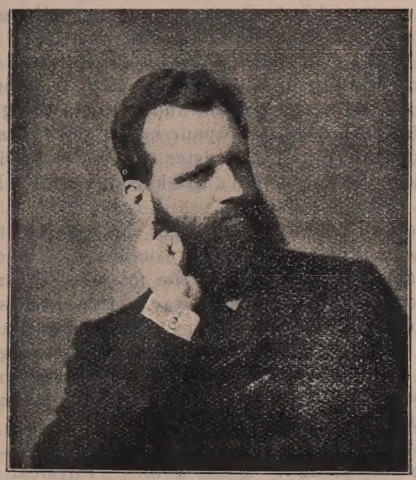
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

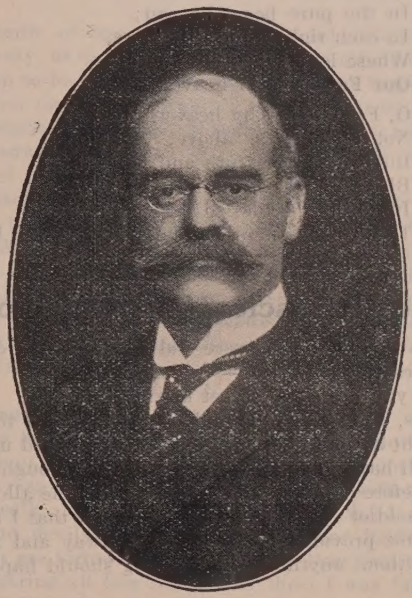
No. 153. [Vol. XIII – 6] June, 1916. ONE PENNY.



Rev. Joseph Estlin Carpenter, M.A., D.D.

President-Elect B. and F. U. Association.

Dr. Carpenter was born 1844, second son of Dr. W. B. Carpenter, the eminent biologist, he is grandson of the late Rev. Laut Carpenter, of Exeter and Bristol, and nephew of Mary Carpenter, the founder of reformatory schools. He was educated at University College, and Manchester New College, London; is M.A. (London, 1866); M.A. (Oxon, 1901); D.D. (Tufts, U.S.A., 1904); D.Litt. (Oxon, 1906); D.Th. (Jena, 1908. tions at Clifton, Bristol, 1866-9; Leeds, Mill Hill, 1897-75; Lecturer, Manchester New College, and Manchester College, Oxford, 1875-1906; President, National Con-College, Oxford, 1875-1906; President, National Conference of Unitarian and kindred congregations, 1900-3; President, International Council of Unitarians and other Religious Liberals, 1901-3; Principal, Manchester College, Oxford, in succession to Rev. Dr. J. Drummond, and Rev. Dr. Jas. Martineau, 1906-15; Wilde Lecturer in Comparative Religion, Oxford University, 1915—; visited United States of America, Sept. to Dec., 1915, to deliver lectures under the Wilde Lectureship at various colleges and universities; is now nominated for election as the new President, British and Foreign Unitarian Association, at the annual meeting in Whit-week.



Mr. J. F. L. Brunner, M.P.,

Retiring President B. and F. U. Association.

"The Christian Life" of May 29th, 1915, says that—

"Mr. John Fowler Leece Brunner, M.P., the President of the British and Foreign Unitarian Association, is the eldest son of the Right Hon. Sir John Brunner, Bart. In Parliament he represents the Northwich division of Cheshire, the Liberals of which constituency elected him in 1910, he having previously since 1906 represented the Leigh division of Lancashire. Like his distinguished father, Mr. Brunner is an ardent Unitarian; and the able manner in which he has discharged the duties of his office as President of our Central Association during the past trying twelve months, justifies his unanimous election for another year." He now retires, Dr. Darpenter succeeding him.

God in Heaven.

Father, who art in heaven:
And is heaven far away
Beyond the lofty skies—
And God removed from me,
And all man's pleading cries?
—Our God is in His heaven.

Where, Father, is Thy heaven?
It is where right is done;
It is where love hath won;
Where justice reigns, 'tis there;
It may be anywhere,
And God be in His heaven.

Ah! can He have His heaven
Within the soul of man?
In the pure heart he can;
In each right mind, 'tis there,
Where love rules, anywhere
Our Father is in heaven.

O, Father, in Thy heaven,
Not distant, far above,
But where e'er truth and love
Bless any home, so near,
In faithful souls, so dear,
There Thou art in Thy heaven. —H. B. S.

The "Conscientious Objector."

Two young women were walking along in earnest conversation.

"So you are going to get married, Sallie."

"Yes, I am," was the reply. "It is sooner than we thought it would be, but Tom is being called up, and he will have to go away; and he says we ought to be wed before he goes. You see, there is some allowance for a soldier's wife, and Tom is anxious that I should be a bit provided for while he is away and not be left without anything if something should happen to him."

"Quite right, too. But my case is worse than yours. Will is not in a hurry to get wed, and he refuses to join the army, and expects he may have to go to prison because he will not fight. So there is a dark prospect for us anyhow."

"Eh, I'm right sorry for you, Charlotte. It does seem a pity that your Will should take such a view of things. I can understand a man objecting to fight, but I cannot see why he should refuse to go into some other branch of the service where he would not have to fight. But it is not for me to criticise him or interfere in anyway. It is for him to judge for himself."

"Will, you see, is a 'Conscientious Objector.' He says he cannot promise to shoot any man who has done him no harm. He says that war is murder, and that a soldier who kills is a murderer, and that he would rather be shot himself than be guilty of shooting another. And what he says seems so reasonable I cannot say anything against it."

Now these two young men were members of a Christian Church of the Unitarian persuasion. They took different views of the war. Will was a strong pacifist and non-resister. "War will never be brought to an end" said he, "by retaliation. But if we refuse to strike back when we are attacked there would be no war. It takes two to make a quarrel, and if one side refuses to be provoked the other can do nothing."

"I do not see that at all," said Tom. "Germany wants to extend her borders. She wants more sea front and more ports for her shipping. If she made up her mind to take part of France and Belgium, and to invade both with her armies it is not likely that a non-resistant attitude by the Belgians and the French would have stopped them. Is it right to let a bully have his own way over a little fellow who cannot stand against him? Suppose you are walking down the street and a boy is seen with a sovereign in his hand, and a man comes along and sees it, and strikes the boy and attempts to rob him of it, is it right for you to stand by looking on and doing nothing? If a man forced his way into your house and brutally attacked your mother and sister would you see it done and do nothing? I don't think you would. I don't think you could."

"Then you think war is right, but I don't, and there's the difference between you and me," said Will.

"That's where you make the mistake," Tom exclaimed earnestly; "I hate war. It is a curse. If I could I would abolish it for ever. But it is the wrong doers who make war, and I believe that wrong-doing must be checked, resisted, by moral force, by persuasion, and when nothing else will avail it must be resisted by physical force."

"But force is no remedy" declared Will.

"Isn't it, though?" asked Tom. "Physical force, rightly used, is a remedy for many things. The whole world of physical toil is teeming with proofs of it. The labour of men's hands works wonders in science and sanitation, invention and reform. Physical force resists the waves and ploughs the ocean, drives tunnels through mountains, cuts canals at Suez and Panama, raises dykes in Holland to resist the inroads of the sea, and why should it not be equally right to use it to resist the onrush of the robber, the murderer, and the invader?"

"But that means killing your fellow-man, taking human life, and life is sacred."

"Yes, human life is sacred and precious, yours as much as that of the enemy, and therefore your life, and that of those depending on you is worthy of defence if threatened. But what life is it that we mean? Do we mean the life of the body or the life of the soul? There are surely many things more precious than the life of the body, else the heroes who died as martyrs at the stake and the Master who gave his life on the Cross, were all deluded and foolish men. What is it that makes our bodily life worth living? Truth, honour, justice, freedom; without these existence would be so utterly wretched that it would be a curse and worth nothing at all. These which give to life its

real value, which make it life indeed, are worth more than the continued animation of the body. If our possession of these is attacked it is better to sacrifice our bodies if need be in resisting the aggressor than submit to deprivation of them. If we already possess them they are a sacred trust to be preserved and maintained for those who come after us."

"That all sounds very well," said Will. "You talk of justice and freedom. But what justice and freedom is there in time of war when a man's conscience tells him he ought not to fight and all the forces of the nation are brought down upon him to compel him to fight? There is no liberty for the conscientious objector anyhow, and by your own showing it is better that he should even sacrifice his life than that he should give up that."

"Ah, well, it seems so; but you forget that your liberty of conscience is absolutely dependent upon others having the same liberty, upon an ordered state of society in which it is secured for all. But when that general freedom of thought and opinion is in danger of being destroyed by an enemy invader, each is required in the interests of all to surrender for the time being part of his own liberty in a united effort to defend the liberty of one's fellows. Whoever refuses to do that puts himself above the safety and welfare of all others, and it looks like pure self-regardfulness and self-seeking. You profess to be a Socialist, but you forget that even your Socialist doctrine is a protest against individual liberty that is opposed to the commonweal. You believe it was quite right of the State to introduce Factory Acts to interfere with the liberty of the individual; to compel people to pay taxes, and to force them to obey sanitary regulations and a host of other restrictions on the liberty of the individual. And why? Because only through the safety of all can the individual be made safe. You believe that in these things the whole is greater and more important than the part, that the welfare of all is more important and more precious than the wishes or convictions of one individual. So I fail to see the consistency of your position."

Tom and Sallie were soon afterwards married, and Tom went away as a private in the army to do "his bit" to defend the honour, justice, and freedom of the nation to which he belongs.

Will was forced by circumstances to review his position from a new point of view. He remembered that he had long believed that all men are so much members one of another and so dependent on each other, that no man can rightly consider that he is absolute owner of himself, but that he is the property of the community of which he is a part, and that the nation or community can justly make claim upon him for his services. He also realised that if he engaged in any useful and helpful work at home that would in any way strengthen the national position to maintain its Army and Navy he could not avoid even if he would, being a helper of those who were fighting in defence of his country. In other words there was no way of being a non-participant except he absolutely did nothing whatever and ceased to live. So the more he thought about it the more he saw that it is the duty of each to defend the life and the existence of the nation by which alone the freedom of the individual is secured.

But he was more certain than ever that war of slaughter must be ended by a great Council of the Nations agreeing to settle all differences by peaceable means.

He and Charlotte were looking forward to an early union.

—H.B.S.

Jesus and King Agrippa.

A Doric Greek inscription was discovered about 15 years ago on the gateway of the old palace at Ephesus.

A facsimile of the inscription was submitted to Prof. Murray, of the Brit. Museum. He declared the inscription to be undoubtedly genuine and of highest importance, tending to establish the authenticity of the correspondence which Eusebius states to have passed between Abgarus V. of Edessa and the prophet of Nazareth.

The letters, written in Syro-Chaldaic characters, to which the inscription refers, were originally discovered (A.D. 97) beneath a stone at a spot 84 miles from the city of Iconium. Pope Gelasius doubted the authenticity of these letters, and during the Pontificate of Leo III. they were declared to be spurious. Abgarus is but another name for King Agrippa. Tradition affirms that Jesus sent Philip to heal the sick king.

The letter from Abgarus is as follows:—

"I have heard of thee and the cures wrought by thee without herbs or medicines; for it is reported that thou restorest sight to the blind, and maketh the lame to walk, cleanseth the leper, raiseth the dead, casteth out devils and unclean spirits, and healeth those that are tormented of diseases of long continuance. Hearing all this concerning thee, I was fully persuaded that thou art the very God come down from heaven to do such miracles or that thou art the son of God and performeth them; wherefore I have sent thee a few lines entreating thee to come hither and cure my diseases—besides hearing that the Jews murmer against thee and continue to do thee mischief, I invite thee to my city, which is but a little one, but is beautiful and sufficient to entertain us both."

The reputed reply of Jesus has been thus translated:—

"Blessed art thou for believing me whom thou hast not seen; for it is written of me that they that have seen me shall not believe, and they that have not seen me shall believe and be saved: but concerning the matter thou hast written about, this is to acquaint thee that all things for which I was sent hither must be fulfilled, and then I shall be taken up and return to Him that sent me, but after my ascension I will send one of my disciples that shall cure thee of thy distemper and give life to all those that are with thee."

—E.R.H.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Events of June 4th.

1583. Elias Thacker hanged at Bury for circulating Browne's and Harrison's books.
1663. Death of Archbishop William Juxon, who was chaplain to Charles I. at his execution.
1717. The Baptist fund founded.
1742. Funeral of Rev. Jenkin Jones ("Christian Life" of May 30th, 1914).
1788. Rev. Francis Packman born ("Christian Life," ibid).
1832. The Reform Bill passed.
1835. The Chevalier Giuseppe Pecchio died ("Christian Life," ibid).

Events of June 11th. S. Barnabas' Day.

548. The Empress Theodora died
1292. Roger Bacon died (see Memoir in "Chambers").
1539. A Court held to desecrate the memory of Thomas a Becket.
1603. Sir Kenelm Digby born.
1665. Sir Kenelm Digby died (Memoir in "Chambers").
1683. John Crellius died (Wallace II., 565).
1793. William Robertson, historian, died.
1828. Dugald Stewart died.
1847. Sir John Franklin, Arctic explorer, died (Memoir in "Chambers").
1860. Professor Baden Powell died.
1878. William Cullen Bryant, poet, died.
1884. Rev. William Gaskell, of Manchester, died.

Events of June 18th.

401. A Council at Carthage respecting the Donatists.
741. The Emperor Leo, opponent of images in churches, died.
1525. Cardinal Wolsey presents Hampton Court to Henry VIII.
1534. Alexandre Canus burnt at Paris (Vienot's Martyrs of Paris, 137).
1557. Two men, four women, and a blind girl burnt at Maidstone (Foxe VIII., 320).
1643. John Hampden mortally wounded at Chalgrove.
1809. Stephen Greenleaf Bulfinch, hymn writer, born (see "Christian Life" of 13th June, 1914).
1828. Celebration of Repeal of Test and Corporation Acts (Skeats, 467, and its Jubilee, 641).
1835. William Cobbett died.
1884. C. H. Spurgeon's Jubilee (Skeats, 689).
1899. Ullett Road Church, Liverpool, opened ("Christian Life," supra).

Events of June 25th.

1530. Diet of Augsburg.
1621. Cruel sentence on Mark Gualther (Wallace III., 75).
1736. John Horne Tooke born (see Memoir in "Chambers").
1744. John Wesley's first Conference (Skeats, p. 300).
1842. John Charles Leonard de Sismondi, historian, died (see "Christian Life" of June 20th, 1914).
1857. South Kensington Museum opened.
1862. Judgment of Dr. Lushington in Essays and Reviews case, afterwards reversed.

Unitarian Church Fellowship.

The following statement from the March Calendar of "The Old Meeting Church," Bristol-street, Birmingham, represents very truly the principle of church fellowship prevalent amongst Unitarians. They hold this free and undogmatic position; "unfettered religious communion" and "perfect intellectual liberty" were characteristic of Dr. Channing as later of Dr. Martineau, and of the Unitarian movement onwards; and in such freedom there has been inevitable gravitation to agreement in doctrine.

The Old Meeting Church is unfettered by dogmas, creeds, formularies or ritual of any kind. In its constitution it is absolutely independent of sectarian ties and dogmatic limitations. No creed is imposed on either minister or members. It is recognised that, while among earnest seekers after Truth there must needs be wide diversities of opinion, these may co-exist with a true unity of spirit. Membership of the Church is open alike to men of all theological schools, and the Church stands now, as through all its long history, for perfect intellectual liberty, looking to its members for the inspiration of personal piety.

The assured heritage of the past is reverently and gratefully accepted, but changes in the order of worship are made from time to time as the need for fresh adjustments to life and thought is felt.

In the spirit of Jesus Christ the members freely join in the worship of God and the service of Man. The sympathy and support of all who value a progressive faith and an unfettered religious communion will be cordially welcomed.

It is frequently said that the people attending places of worship are allowed repeatedly to come and go without being greeted by any sign of friendliness. We earnestly desire that there should not be any ground for such complaint against this congregation. The position however is more difficult than is usually realised; for it is not always possible to distinguish and approach those who would like to be welcomed, and there are some visitors who definitely prefer to worship unrecognised and unnoticed.

We wish, however, to assure all of our eagerness to receive them in a hospitable spirit of good-will. Any who desire to make friends amongst those who attend our services, or wish to join the open fellowship of our undogmatic Church, may leave their names and addresses with the sidesmen or wardens, or write to the minister.

Any person of eighteen years and upwards who is personally known to the minister or a warden, shall, with the approval of the committee be entitled to sign the roll book, and be considered a member, but shall not be entitled to vote, or to share in the management of the affairs of the congregation unless he or she subscribes at least 10s. per annum to the funds of the Church, and has attained the age of twenty-one years.

The affairs of the congregation are managed by a committee elected by the members.

Unitarian Enterprise.

By the Rev. HENRY WILLIAMSON.

That the Christian Society of the future will be practically Unitarian is the firm belief of those who have carefully examined the grounds of objection to all authorised interpretation of Christianity. Evidence of movements favourable to this view has appeared in Presbyterian Scotland, among dissenters in England, and generally in the United States of America. The Christianity of Jesus as found in the permanent elements of his teaching and example is what Unitarians have now shown by actual experiment and lengthened practice to be sufficient for piety, morality and fellowship in religious communion. It is therefore in order to form a sufficiently definite platform of acknowledged and reliable articles for the purpose of carrying on a propagandist movement to form societies of families, especially among the working classes.

Unitarian efforts among the masses have perhaps been hindered by the fear that it would be impossible for persons of ordinary education to defend themselves from the attacks of the so-called "orthodox" who demand that they should be first proved to be in error before the simpler Unitarian interpretation of the Gospel is considered. But it is not necessary for us to submit to the arrangement which our opponents select. There have been and are Unitarians informed upon both positions. Our task is not to merely disprove the mistakes of others, but to offer to the world the best way for improving the condition of mankind. The late Mr. William McQuaker, of Glasgow, who left £30,000 as a legacy to the British and Foreign Unitarian Association for the support of Unitarian Christian effort in Scotland, refers to his gift as follows:—

"Considering that of the many ways of promoting human welfare one which impresses itself upon me as a duty, is to aid in disseminating a knowledge of the principles of Unitarian Christianity among my brethren." He then directs "The annual interest or produce shall be applied by the B.F.U.A. in maintaining and diffusing the principles of Unitarian Christianity in Scotland." There is no ambiguity about this, it is a Christian institution as all Unitarian Societies have been. Hitherto in many cases Unitarian Christianity has been the profession of a social class. The most highly cultured, refined and intelligent have enjoyed the purest interpretation of the Gospel.

The time has arrived for dropping the term "Mission" in our enterprise. It has an unpleasant association with doles and patronage. Independent working people cannot be expected to take our message under these conditions. The fact may remain, I admit, the form must be altered. When one takes notice of the splendid organisations run by working people, the Foresters, Shepherds, and even the Pleasant Sunday Afternoons, etc., no hesitation need be shown in appealing to the same sections of society.

The working people are in a very different condition from what they were fifty years ago. The Unitarian position can be shown to advise everything which will lead to the real welfare of the masses. While we may hold ourselves prepared to change our methods we ought to tell all the truth we know. I propose to give some hints as to what might be done.

National Unitarian Temperance Association.

Essex Hall. Essex Street, Strand, W.C.

President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

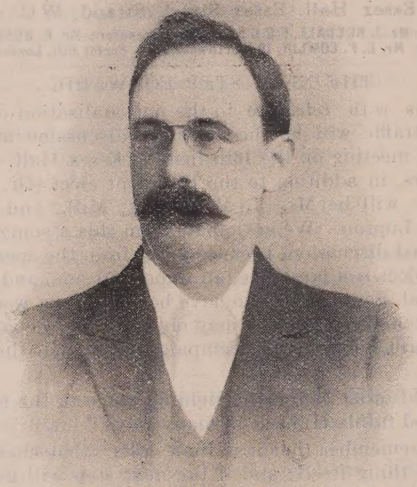
THE NEXT STEP FORWARD.

This with reference to the nationalisation of the drink traffic will be the topic for discussion at the annual meeting on the 16th inst. at Essex Hall. The speakers, in addition to the president elect (Dr. Carpenter) will be Mr. J. M. Hogge, M.P., and Mr. Arnold Lupton. We anticipate from this a somewhat animated discussion, because apart from the speakers the subject is a large one, an important one, and controversal. Some of us who have been life-long workers in the temperance cause may object to any departure from former methods of campaign. But will that be wise?

"The old order changeth, yielding place to the new,
And God fulfils Himself in many ways."

Let us remember that it is the "order" that changes, not the thnig itself; and if the next step will get us forward in the direction of controlling and eventually stopping the drink traffic why should we object? If it is a question of method, and we are not wedded to the old methods, we Progressive and Liberal Christians ought not to be prejudiced against change. At the same time, we must be on our guard against compromise with the evil thing itself, we must continue to war against England's greatest foe, and give no quarter. And we must distinguish between the Government taking over public houses for the sake of profit, or even for the purpose of supplying drink without profit; and the taking over for the purpose of reducing the evil, and ultimately destroying it. And we old campaigners must also, on our part, distinguish between principle and opinion. It is right to have our opinions, and to maintain them if we can, but not to put them in the place of principle, and refuse to yield to opinions better substantiated by those who differ from us, but who may be quite as true friends of temperance as ourselves. As Sir Thomas Whitaker has pointed out, it cannot be much of a principle that agrees to Government deriving profit in the form of taxation, but refused that profit in the form of temporary sales, when the end to be attained is better control for the sake of power to abolish. This may be the next step forward, but it must not be the only step. After all, there is nothing in legislation so good as moral suasion; let us keep up our Band of Hope work, if possible enlarge it. Is there no next step wanted here? We think the committee should devote itself to discovering better methods whereby no boy or girl can come under the power of drink. That is less of an outside question for us than how to control the drink traffic. R. N.

British & Foreign Unitarian Association Anniversary Meetings.



Rev. E. D. Priestley Evans.

The Anniversary preacher for the British and Foreign Unitarian Association, this year, the Rev. E. D. Priestley Evans, is minister of Bank-street Chapel, Bury, where he has rendered efficient service from 1904 onwards. He was previously minister of Unitarian congregations at Kidderminster, 1890-1904; Loughborough, 1889-90; and in Wales, 1883-4. He was educated at the University College of Wales, Aber, 1881-5, and Manchester New College, London, 1886-9. His Bury Church is one of the most influential amongst the Unitarians of Lancashire, and Mr. Evans has for some years been one of the secretaries of the N. and E. Lancashire Unitarian Mission (Association of Churches). He is author of a History of the New Meeting Congregation, Kidderminster, and is now engaged on the compilation of the History of the Bank-street Chapel, Bury. Portrait and Sketch of Mr. Evans appeared in the "Unitarian Monthly" March, 1912.

Rosslyn Hill Chapel, Hampstead, London.

The Rosslyn Hill Chapel, Hampstead, in which the anniversary service for the British and Foreign Unitarian Association is to be held, has long been a stronghold of Unitarianism. Its congregational origin dates as far back as 1691, the present chapel having been built in 1862. Its minister, Rev. Henry Gow, B.A., has served the congregation from 1902, and he is also one of the professors of Mancehster College, Oxford. The Rev. Dr. Brooke Herford, and the Rev. Dr. Sadler, were his more recent predecessors at Hampstead, and during his ministry the late Rev. Dr. Stopford A. Brooke frequently occupied the pulpit.

Aspirations.

In joy or sorrow, weal or woe,
Or when in penitence we bend,
Oh, help us Lord, to feel and know
Thou art our everlasting Friend.

—S. Charlesworth.

PRAYER: Merciful and ever loving God, may we earnestly seek after Thee in faith that we may surely find Thee; may we endeavour to walk in Thy ways and to do Thy holy will, so that we may find Thee in doing Thy righteousness. May our love to all men everywhere increase, and the promotion of Thy kingdom abound to the unity of all mankind in one another and in Thee. Amen.

Great Books of Devotion.

By Rev. William C. Hall, M.A.

VI.—THE PRACTICE OF THE PRESENCE OF GOD.

Nicholas Herman, of Loraine, described as a mean and unlettered man, after having been a soldier and a footman, was admitted a lay-brother among the barefooted Carmelites at Paris in 1666, and was known as Brother Lawrence.

The book with the above title consists of a few brief letters written by him to different persons, obviously not intended for publication, and of reports of conversations with him, it is supposed, by M. Beaufort.

Both letters and conversations set forth the simplest imaginable scheme of spiritual life as practised by Brother Lawrence from the day of his conversion to that of his death. The story of his conversion is interesting. "In the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed, and after that the flowers and fruit appear, he received a high view of the Providence and Power of God." This reflection, surely common to all whose minds think on the progress of God's work, kindled in him a love of God which henceforth never failed him, and which he nourished with constant recollection that God in His almighty goodness was at all times present with him. He gave his mind habitually to the thought of the immediate nearness of God to him. And that is practically all the story of his little book, all the incidents of his life.

A simpler narrative of a genuinely pious life it would be impossible to discover. Lawrence went about his daily duties, menial work in the monastery, occupied solely with the thought of God, doing all things as seeing Him, and serving Him only in every act of his hands and every motion of his soul. He troubled his head not at all about theology; his only speculation was his continuous seeing God by faith. "What comforts me in this life is," he says, "that I now see Him by 'faith'; and I see Him in such a manner as might make me say sometimes, 'I believe no more, but I see.' I feel what faith teaches us, and in that assurance and that practice of faith, I will live and die with Him." He observed the religious forms prescribed for his order, attended the devotions appointed for particular hours, kept all the rules of his monastery; but he tells us that the observance of these things was not in any sense a formality or an exercise apart from the routine of regular daily life. His attention to them was part and piece with all his devotion, his continuous concentration of mind and heart in the thought of God and His presence. The thought of God—that alone was his theology, his spiritual exercise, and his life. The habitual sense of God's presence was in his judgment the heart of religion, all there was to teach and preach, to learn and to cultivate.

"I have set the Lord always before me," is a sentence from the Psalms which summarises the life of Brother Lawrence and his book. But what of his example and his teaching? Can they be followed? Can we be always thinking of God? Why not? We are always thinking of this war. Morn, noon, and eve the thought of it is with us, and all our actions are done in the atmosphere of it. Cannot God occupy our minds at least as much as the war? The war is with us! So is God; and we can with the simplest inclination of our minds to Him have and keep the thought of Him.

What Unitarian Churches Stand For.

For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realisation of the divine in the universe and in the heart of man. They believe that God is Infinate Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.—"The Unitarian Advance."—U.S.A.

Pickings from Papers.

"That is a queer kind of religion," said a boy to his companion who had been explaining to him the Unitarian idea about the Bible, "which will not let you accept everything in the Bible." "A much better religion," was the reply, "than a religion which will not let you think." —"Christian Register."

Robert Louis Stevenson detested cruelty, and many pretty instances are related of his thoughtfulness and kindness of heart. Once at Pitlochrie the great novelist interfered to stop the ill-treatment of a dog. "What business is it of yours?" the man retorted roughly, "he ain't your dog."

"No, but he's God's dog," Stevenson declared stoutly, "and I'm here to protect him."

—"Christian Register."

Lesson Notes on "The Evolution of Religion."

VI.—THE MEANING AND ACTION OF CONSCIENCE.

References: Armstrong's "Man's Knowledge of God," 34-56; "God and the Soul," 112-115. Wright's "Grounds and Principles of Religion," 18-21.

June 4.—CONSCIENCE, THE VOICE OF GOD.
Scripture Reading: Gen. iv., 2—15.

GOD SPEAKS TO MAN in many ways. Just as one writing a letter to another speaks in the writing, so God's word is written in all that he has done in the world of nature and in the constitution of man. Walt Whitman says, "I find letters from God dropped in the street." But he speaks too, by a Voice. When Cain had slain his brother Abel, he heard a voice, which the ancient writer says was "the Lord" speaking. But it was a voice in the soul of Cain. Why was it that it was said to be the Lord who spoke? Because the voice within was not Cain's own voice; it spoke to him as that of another person, blaming, reproving. If it were not Cain's own voice, it must either have been that of some other human being or the voice of God. But this inner voice is never heard outwardly through the ear as is the voice of man; it is something that is uttered by no outward sound, but directly to the inner spiritual consciousness. Little Theodore Parker heard no outward voice when his hand was suddenly stayed from striking the lizard, it was something which spoke within himself, and his mother told him it was the voice of God speaking in his soul. When the voice spoke to Saul of Tarsus those who were with him did not hear it (Acts xxii, 9), and in his own words he says it was God who was pleased "to reveal his Son in me" (Gal. i., 15-16). The "still small voice" that came to Elijah (I. Kings, xix., 12), was not one of any sound or noise, it was "still," it spoke in the quiet of the soul within. But Elijah knew that it was some other speaking to him, that it was no human voice, and was sure that it was the voice of God.

June 11.—CONSCIENCE A SAFE GUIDE.
Scripture Reading: Gen. xxii., 1-18; I. Cor. viii.

FALSE VIEWS of conscience have existed ever since people began to think about it. In the Bible there is both truth, and error concerning it. We are told that the voice within is the voice of God and that it must be obeyed. But there are also references to an "evil conscience" (Heb. x., 22); a "conscience—defiled" (Titus i., 15); "purged" (Heb. ix., 14); "weak" (I. Cor. viii., 7, 10, 12); "a good conscience" (Acts xxiii 1; I. Tim. i., 5, 19; Heb. xiii., 18; I. Peter iii., 16 21); "a pure conscience" (I. Tim. iii., 9). And now in our own times such ideas still continue to confuse the whole matter. If conscience be the voice of God we need not say it is good, for that can be taken for granted without the saying; but if we speak of a "good" conscience it necessarily implies the possibility of an "evil" conscience. Yet as God's voice it cannot be evil or impure. God's voice is a safe guide, but an evil conscience if such were possible, could not be trusted.

It is often said that conscience speaks in many different and opposite ways and it is therefore implied that it is unreliable. We are told that conscience bade Roman Catholics in Mary's time to put Protestants to death, and that it afterwards commanded Protestants to put Roman Catholics to death. In politics some are conscientiously Tory, others Liberal, and still others Socialist. Theologically people are divided into orthodox, heterodox, agnostic, Trinitarian and Unitarian, according to individual conscience. In Scripture we have numerous instances of sudden changes from conduct according to conscience to its opposite, equally dictated by conscience. Abraham decides to offer up his son Isaac as a burnt sacrifice and suddenly changes his mind; Saul of Tarsus zealously persecutes the followers of Jesus, and yet suddenly turns round and becomes the most active of the apostles. All this may seem very perplexing, for how can "the voice of God" speak apparently in so many contradictory ways? But the difficulty disappears when we see that it is not conscience but the mental judgment which varies and changes. Men acting upon an ill-informed judgment may be equally conscientious with others better informed who act otherwise. Conscience is not the judge of this or that; the mind decides what it thinks to be right or wrong according to the evidence that is before it. If ill-informed its decision will not be the same as when it becomes more enlightened. Conscience always says the same thing and never varies: it bids man to do that which he judges to be right. His judgment may be at fault or not; with that conscience is not concerned. If he follows what he believes to be right, conscience approves; if he goes in opposition thereto, doing what he really believes to be wrong then conscience speaks in stern reproof. In holding up every man to his idea of what is right, conscience is a safe and infallible moral guide, for its command always is: Be true to the light you have.

June 18th.—CONSCIENCE IS IMPERATIVE.
Scripture reading: Deut. 4, 29-40; Acts 26, 9-20.

OBEY THE VOICE is a frequent command in Scripture. Whether the people were ignorant or enlightened, ill-informed or well-informed, that which they believed to be the voice of the Lord was to be obeyed. "Thus saith the Lord," really meant—the command to do that which was judged to be the highest. To follow that was imperative. The voice of God comes through the prophets, sometimes it is said to be by an angel as in Ex. 23, 20-21. "If thou turn to the Lord thy God, and shalt be obedient unto His voice, He will not forsake thee"—Deut. 4, 30-31, is the constant teaching of the Jewish Scriptures. Daniel is described as risking his life rather than disobey the insistent commands of his conscience. Paul

sacrifices all his associations rather than be "disobedient to the heavenly vision"—Acts 26, 19. "Necessity is laid upon me," he says (I. Cor. 9, 16). "Yea, woe is unto me if I preach not the Gospel." Inward peace and happiness come by obeying the command of conscience, remorse and wretchedness result from disobedience thereof. The command is insistent and will not let the individual rest until he obeys, so long as he has any moral sense left. But by continual refusal to obey the moral sense weakens and the power to hear the voice fades away, and then only great suffering can bring it back with its possibilities of happiness and peace. Conscience is what the philosopher Kant called "the categorical imperative" obedience to which must be absolute and unconditional as the highest moral law. Willing submission thereto is the highest liberty, and brings man into complete union with God.

June 25th.—FOR CONSCIENCE SAKE.

Scripture reading: Daniel 1, 8-21; I. Peter 2, 18-25; II. Cor. 11, 5-31.

I OUGHT for conscience sake—is the word of the Lord which comes to every soul. Obedience to that makes possible every step in human progress, and by that only is any improvement made. Were there no martyrs willing to suffer for their convictions human life would become stagnant. The heroes and heroines who dare to do right in loyalty to conscience when it means persecution and possibly death make it easier for others to be brave and true. For conscience sake Daniel refused to take the king's meat, or to drink wine, though such refusal should mean that he might be beheaded for his pains. But the stand thus made secured a larger measure of liberty for others. Stephen, the early Christian martyr, suffered stoning to death rather than be untrue to his faith, and his heroic courage turned Saul of Tarsus into the most zealous follower and apostle of Jesus, and was thus the making of the Christian Church. Paul himself for conscience sake endured persecutions and many kinds of ill-treatment and perils (II. Cor. 11, 5-31), and without facing these his work could never have been accomplished and its splendid results never felt. Hugh Latimer's noble cry to Ridley while he was himself suffering in the fire, "Play the man, Master Ridley; we shall this day light such a candle in England as I trust shall never be put out," expresses what loyalty to conscience does for human progress. He who will do nothing for conscience sake is useless, and is a stumbling-block in the way; but even the humblest who is true to his conscience is powerfully helping humanity and God in the bringing of the kingdom of heaven upon earth. It is clear then that conscience is the great motive power in the evolution of morality and religion. The Bible reflects human life in various stages of its progress upward, and in it we see how that from the beginnings of all human experience right onward the power of conscience has been the mightiest impelling force in the development of religion. It has been God speaking to the human soul, helping and inspiring man towards the fuller enjoyment of his divine inheritance.

H. B. S.

National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "SLOWING DOWN."

Addressing the annual meeting of the Sunday School Union the other day, Rev. J. Morgan Gibbon said, "The Sunday school seems to be slowing down and the signals are against it." At the moment, that striking apt statement fits many other religious institutions. It certainly fits our Guild movement like a glove; and the principal reason is not far to seek. The war, so all-engrossing, occupies many of the main lines of thought and effort, and a multitude of really urgent interests have been shunted into sidings of inactivity and indifference. So far as this is true of Guild work, it is regrettable; for if ever there was a time when such work was needed that time is now. The time is out of joint, and never before did our young people need so much just those steadying calming influences the Guild exists to supply. Unhappily, however, ministers and other religious workers appear to be disinclined to take up the responsibilities involved. Urgent and repeated appeals, notwithstanding, the response throughout our Churches has been practically nil. During the period of the war not a single new Guild has been enrolled. More disconcerting still, some of the affiliated Guilds have been slowing down, whilst a few have come to a dead stop.

True, the Sunday schools are still meeting and services of public worship are being held; but whilst the latter are not attended by young folk (and older folk, for that matter) as they were, many of the former are religiously educational only in name. Result: the spiritual nature of the young is neglected, and hence inevitably unfruitful. No other issue can reasonably be hoped for. Good things do not come of themselves. Such things don't turn up unless someone turns them up. And what of the future? Plainly, the future of our youths and maidens is in peril through the neglect of those who should instruct and inspire them.

Let no one cry "Pessimist!" Rather let those who are charged with the welfare of the men and women of to-morrow ask themselves how they are honouring their trust.

By every lawful means let the war be prosecuted, but let no religious worker make that an excuse for withholding or withdrawing his hand from the moral and spiritual culture of the young souls about him. We would plead, therefore, for a true patriotism. We would plead the cause of the men and women of the coming days. We would urge every man and woman, every minister especially, belonging to our Churches to help us to realise that glorious prophecy—

"These things shall be: a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in thir souls,
And light of knowledge in their eyes."

H. F. S.

God's Revelation in Man.

By Rev. E. RATTENBURY HODGES.

(continued)

The minister was quite logical when he at once refused to talk o the mere constituents of a human body, or even to an entire one, being aware that a man is not merely body, but in reality a living spirit, mind or soul, inhabiting a body. There is life in the body, even as in the flower growing on the crannied wall. And, as Tennyson and other poets and men of science have declared, it is an inscruitable mystery.

If we try and think of what we call mind, we are really attempting self-analysis. We are thinking and can only think of what we are each in himself or herself. This, too, we know the working of the mind, whether it be ordinary or exceptional work, is conditioned. It depends (so far as organised life is concerned) on that most wonderfully complex organ —the brain.

Apart from consciousness, we could know nothing and do nothing—moreover, consciousness is only possible so long as the brain is in a healthy state. What a mystery is consciousness! how related to the brain and nervous system no man knows. How matter and spirit are thus for a time bound together is a truth beyond the range of human knowledge, and evades research. Many years ago a collier was at work in the Lightmon Mine, Shropshire. He had hooked the loaded trolley on to the pit-chain, and was just going to give the usual signal—"Pull up," when a brick dropped from the pit shaft and struck him and he fell unconscious. The doctors feared that the poor man had received fatal injury, but he lived on for several days and in the same state. At length Mr. J. Rowlands, a surgeon, of Ironbridge, decided to perform a slight operation. He raised the crushed part of the man's skull and so relieved the pressure on the brain; the man then became conscious and shouted "Pull up the load." The brain, therefore, began its work just from where it had stopped. Moreover, the time or interval since the accident had not taken away the thought which had signalled the will; all started again to complete the intended act. The accident had not abolished the man's memory.

And here we may recognise another of God's grand laws (a higher than any governing matter)—namely, the law of continuity of ideas.

When we thus think of the mind of man we are filled with awe at this even grander revelation of God's creative power and wisdom. Despite his limited outlook, well and truly the Hebrew Psalmist wrote, "Thou hast made him (man) a little lower than the heavenly powers (Elohim) and crowned him with glory and honour."

If we consider the manifold ways in which the mind works we may well marvel at the mystery. The human mind is rich in faculties. Reason, imagination, the moral sense, the capacity for the highest and purest affection, the sense of the sublime and beautiful. In some persons reason performs mighty tasks, such as weighing the earth, measuring the speed of light, writing philosophy or on metaphysics, or dealing with legal problems as the Lord Chief Justice of England. Imagination was in Shakespeare, for instance, in all its strength and beauty, creating and peopling a world of its own. How great it also was in Dante, Milton, Byron, Scott and Wordsworth. How wonderful, too, is the musical sense. It has produced not only simple melodies but oratorios and symphonies, which tell of the genius that dwelt in Handel, Mozart, Haydn, Beethoven and kindred spirits. Consider also the marvels of memory. It makes one man master of a dozen or score of languages, in another it puts him at the head of his profession, a leader in the dramatic world, a power unsurpassed upon the stage. But we cannot here attempt a careful review of the various faculties which go to make human nature what it is.

It is not to be denied that we share with the higher animals much the same bodily structure, i.e., a common plan, but with variations and also ordinary consciousness or power of feeling. Moreover, in some degree they share with us even in power of thought. We all know instances in which horses, dogs, etc., show memory, friendship and affection, obedience, and even self-denial. But the mind or soul of man is far above them all. He has an immensely greater range of thought, feeling and action than any other creature. It has been said of one—"he thought out his work, and then worked out his thought." Assuredly man is greatly differentiated by the moral sense or conscience. He seeks truth and demands justice. He distinguishes between higher and lower motives—this is right, that is wrong. This I ought to do, and that I ought not to do.

(To be Continued).

New Zealand Unitarians.

The following is from the February Calendar of the Wellington Unitarian Free Church, New Zealand, of which the Rev. G. Ernest Hale, B.A., is minister: "In the Love of Truth, and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man." Are you dissatisfied with the old theology? So are we. Do you wish to do your own thinking? We expect you to. Do you understand all the mysteries of God? We don't. But do you feel that all need the help of God? So do we. Are you convinced that Jesus offers the solution to life's deepest problem—"How to live"? That is our conviction also. Do you believe that "the best is yet to be?" We hope you do. Do you seek a religious fellowship that will not insult your intelligence? Then you may confidently enter ours. Are you humbly endeavouring to "live the life"? Then we welcome you most heartily.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

TO CHURCHES: The Editor regrets that in consequence of the rise in the price of paper the terms for the "Unitarian Monthly" have to be raised to 3s. 9d. per 100 copies and carriage, from the beginning of 1916 to the issue of this April number, in order to avoid actual loss. Otherwise the receipts will be less than the printer's bill. But after this April issue the pages will be reduced for a time to 12, so as to return to the 3s. 6d. and carriage per 100.

By the courtesy of the Editor of "The Christian Life," we are able to give special illustrations connected with the Anniversary Meetings in London during Whit week. May it be a really good rallying occasion for every organisation concerned.

We heartily congratulate the Editor and Publishers of "The Christian Life" on the attainment of the 40th anniversary, May 20th, of the first issue of their excellent and valuable weekly, which under the late Rev. Robert Spears, and his editorial successors has rendered very considerable service to our churches, and to the cause of Unitarian Christianity.

From the report presented to the Council of the B. and F. Unitarian Association it appears that legal steps are to be taken to free 17 General Baptist Unitarian congregations from doctrinal and ceremonial restrictions; the Manchester District Sunday School Association Good Friday meeting at Todmorden was a great success about 600 being present; the Stalybridge Unitarian Church has celebrated its jubilee by the addition of a chancel and a new organ; the American Unitarian Association has raised 40,000 dollars for its funds in four weeks; the Shakespeare Tercentenary was celebrated by special sermons from various Unitarian pulpits; the work of Rev. T. P. Spedding as the Unitarian Missionary agent to our recruits in home camps extends to as many as 250 camps in various parts of the country; the N. Midland S.S. Association Annual Meeting was held at Nottingham on Easter Monday; the Rev. A. W. Fox, M.A., of Todmorden, is nominated to be the new President of the Sunday School Association (London); Miss L. J. Clarkson, late of Alverthorpe Hall, Wakefield, has left £100 to the Wakefield Unitarian Chapel; at the quarterly meeting of the South Wales Unitarian Association on April 25th, a presentation was made to the Rev. John Davies who has concluded a pastorate of 52 years; 42 new members have joined Hope Street (Unitarian) Church, Liverpool during the past year; the N.-E. Lancashire Unitarian Sunday School Union held its annual United Musical Festival at Rawtenstall on May 6th; the Yorkshire Unitarian S.S. Union Annual Meeting at Wakefield, May 6th, included a sermon on "Moral Cowardice" preached by Rev. E. Savell Hicks, M.A., of Dublin; a new organ has been dedicated at Unity Church, Sheffield; during the past year the Durning Hall Unitarian Mission, London, has received over £4,000 in Provident and Post Office Savings; the Leeds Mill Hill Sewing Society sent 105 articles of clothing to Mrs. Allen's children's (Belgian) hospital, and 59 comforts to the Leeds "Pals"; the Annual Meeting of the London Domestic Mission Society, held May 8th, reported £675 in legacies during the year as well as much useful work done; Rev. Dr. R. F. Rattray, of Hindley, is to give a course of ten lectures on the History of the Philosophy of Religion—for the University of Liverpool; the Unitarian Church, Bridgewater, has sent a resolution of congratulation and hearty greetings to the First Unitarian Church, Bridgwater, Mass. U.S.A., on the celebration of its 200th anniversary; the Annual Choral Competition and Musical Festival of the London S.S. Society was held, May 13th, at Essex Hall; the South Cheshire and District Association held its 26th Annual Meeting, May 10th, at Nantwich; the Western Unitarian Union Annual Assembly was held at Taunton, May 9th, when special war grants were made to ministers of eight congregations in consideration of the increased cost of living; an American "poet," as shown in "The Christian Life," says that English Unitarianism is the cause of the war by rejecting the Deity of Christ.

MINISTERIAL CHANGES: Rev. G. B. Stallworthy has been publicly welcomed to the ministry of the Poole Unitarian Church; Rev. R. T. Herford, B.A., is appointed missionary minister of the London District Unitarian Society, in charge of the Peckham Unitarian Church; Rev. Douglas Robson, B.D. has received farewell presentations from the Peckham Unitarian Church, and has been welcomed to the ministry of the Unitarian Church at Oldham; Rev. J. Hinkins, M.A., has resigned at Accrington; Mr. Harry Tayler, lay-worker, has begun a 12 months' ministry at Trafalgar Street Unitarian Church, Burnley; Rev. Joseph Worthington, B.A., has resigned at Heywood.

DEATHS: Corporal Wilfrid Rigby, of Chesham, Bury, killed in action, April 7th; Mrs. R. L. Harrison, Swinton, Manchester, April 23rd; Lieut. J. E. H. Freeman, of Walton-on-Thames, killed in France, April 24th, 19; Corporal Campion, of Dingley Place Domestic Mission, St. Luke's, London, E.C., killed at the Front; Rev. Dr. C. A. Greaves, Canterbury, April 23rd, 85; Mr. W. F. Hill, Bournemouth, April 22nd, 50; Miss Matilda Sharpe, Highbury, London, April 30th, 86; Miss E. Lalor, Hampstead, May 2nd, 74; Mr. George Charlton, Redhill, Surrey, formerly of Newcastle-on-Tyne, April 27th, 78; Mr. Councillor Herbert Partington, J.P., Mayor of Glossop, at Glossop, May 5th, 47; Miss A. Slater, Port Sunlight, daughter of the late Rev. J. G. Slater, May 11th.

British & Foreign Unitarian Association.

WHIT-WEEK MEETINGS, 1916.

TUESDAY, 13th JUNE, 7-30 p.m.
RELIGIOUS SERVICE, ROSSLYN HILL CHAPEL, HAMPSTEAD. Preacher: Rev. E. D. PRIESTLEY EVANS.

WEDNESDAY, 14th JUNE, 10-30 a.m.
ANNUAL BUSINESS MEETING at ESSEX HALL. President, J. F. L. BRUNNER, Esq., M.P.

PUBLIC MEETING, Essex Hall, 7 p.m. Topic: "Abiding Things in a World of Conflict." Speakers: The PRESIDENT (Mr. J. F. L. Brunner, M.P.); Rev. Dr. CARPENTER, Mr. C. SYDNEY JONES, M.A., Mrs. READ MUMFORD, M.A., Rev. J. H. WEATHERALL, M.A.

THURSDAY, 15th JUNE, 10 a.m.
CONFERENCE on "District Societies and their Work." Papers by Rev. JOHN C. BALLANTYNE, Mr. RONALD P. JONES, M.A., Rev. RUDOLF DAVIS, B.A. The Discussion will be opened by Mr W. BYNG KENRICK.

CONVERSAZIONE, Essex Hall, 8 p.m. Music and Refreshments. Tickets 1s. each, to be obtained at the Book Room, Essex Hall, Essex Street, Strand, W.C.

The Sunday School Association.

Anniversary Meetings, Tuesday, 13th, June.

President - **Miss CLEPHAN.**

CONFERENCE at 10-45 a.m. "A Year's Work with my class." Addresses by the President and others. Luncheon, Holborn Restaurant at One o'clock. Tickets, 2s. 6d. At 3 o'clock at Essex Hall, a paper will be given by Rev. J. MORLEY MILLS (of Failsworth), on "The Work and Ideals of our Sunday School Unions." President's Address and Business MEETING at 4 p.m. Afternoon Tea at 5.

T. M. CHALMERS, Hon. Sec.
BERTRAM LISTER, Asst. Hon. Sec.

National Unitarian TEMPERANCE ASSOCIATION.

THE 23rd ANNUAL MEETING
Will be held at
ESSEX HALL, ESSEX-STREET, LONDON,
On FRIDAY, JUNE 16th, 1916.
BUSINESS MEETING at 4-30 p.m.
PUBLIC MEETING at . . . 7-0 p.m.

The President, Mr. J. BREDALL, F.R.G.S., will take the Chair. Speakers:—

Rev. Dr. J. ESTLIN CARPENTER.
Mr. J. M. HOGGE, M.P.
Mr. ARNOLD LUPTON, M.I.C.E.

Subject: "The Next Step Forward: What is it to be?"

British League of Unitarian and other Liberal Christian Women.

The ANNUAL MEETING

Will be held on WEDNESDAY, JUNE 14th, at 2-45, at ESSEX HALL. Mrs. W. BLAKE ODGERS, President, in the chair. All Friends are cordially invited.

Central Postal Mission and Unitarian Workers' Union.

ANNUAL MEETING

ESSEX HALL, ESSEX-STREET, STRAND.
THURSDAY AFTERNOON, JUNE 15th
at Two o'clock.
Mrs. HERBERT SMITH in the chair.
Miss TAGART, Revs. G. B. STALLWORTHY, W. CLARKE-LEWIS, W. H. SANDS, and other speakers.
Friends and Supporters heartily welcome.

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations. 20 words, 1/-, three insertions charged as two
Special Rates for Appeals.

PUBLISHED EVERY FRIDAY

13, BREAMS BUILDINGS. CHANCERY LANE, E.C.

THE CHRISTIAN LIFE —AND— UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 10d., or 10s. a year. Annual Volume with Index, 1s., by post 1s. 4d. All communications for Publisher or Editor to 13, Victoria Avenue, Brierfield, Lancashire.

AGENTS for "The Unitarian Monthly": LONDON—The British & Foreign Unitarian Association, Essex Hall, Essex-st., Strand, W.C. MANCHESTER—H. Rawson and Co., 16, New Brown-st. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs. Alex. McLaren & Son, 860-862, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.